

IN MEMORIAM.

A SERMON,

PREACHED IN THE CANADA PRESBYTERIAN CHURCH, 157^E STREET, MONTREAL,

ON SABBATH, MARCH 14TH, 1898,

ON THE OCCASION OF THE DEATH OF

JOHN REDPATH, Esq.,

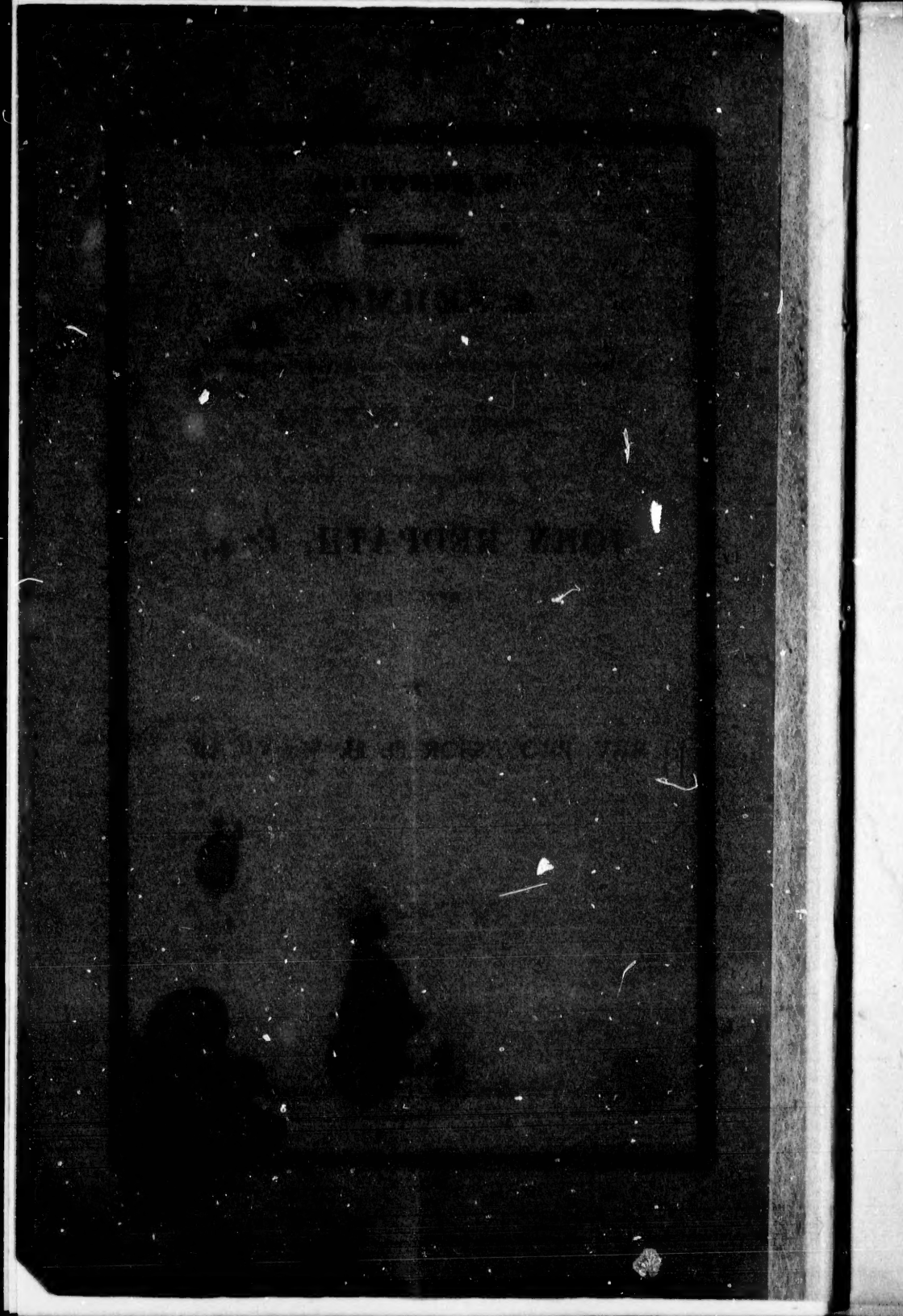
TERRACE BANK,

BY

REV. PROFESSOR D. H. MACVICAR.

PRINTED BY REQUEST.

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SERMON.

JOHN X. 28.

“ And I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand.”

CONTINGENCY, or uncertainty, attaches to all the plans and works of man. The seed you cast into the soil, may, or may not, spring up into a fruitful plant. The friendships and social alliances you form may become a perennial fountain of joy and peace, or a lasting source of sorrow and shame. The strong runner in the race may be crowned with the coveted laurels and listen to the deafening shouts of applauding multitudes, or he may faint and fall just as he nears the goal and stretches out his trembling hand to grasp the prize. The soldier, who rushes into the battle field with his breast swelling with the high resolve of victory, may strike the conquering blow, or may be laid prostrate in the dust of death by the hand of his enemy. Uncertainty, nay, “vanity of vanities,” may be written upon all the plans and doings of man. It is otherwise with the

purpose and the works of the Lord—far otherwise with the hope and the portion of His people. The Lord knoweth the end from the beginning; and with Jehovah the end is as sure as the beginning. “The foundation of the Lord standeth sure, having the seal; the Lord knoweth them that are His.” “The gifts and calling of God are without repentance.” In trouble, in sorrow, in death, this is the unfailing consolation of the saints, “that he who hath begun a good work in them will perform it until the day of Jesus Christ,” and Jesus, with His own lips, repeats this glorious assurance: “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

Let me ask you to notice:

I. WHAT JESUS HERE IMPLIES RESPECTING HIMSELF. “I give unto them eternal life;” &c.

These words proclaim his Divinity. To bestow this gift, to secure its recipients in its perpetual enjoyment in spite of all efforts to deprive them of it,—these things belong, to Jehovah alone.

Who can be so credulous as to imagine that a mere man, however exalted in character and position,—a prince, a sovereign, the best of men,—has eternal life to bestow upon an innumerable company of his fellow creatures? And who can be so ignorant of the very rudiments of Divine truth as to affirm that a mere man, may, consistently with Christian meekness and humility, in harmony with that lowliness of mind, that

thorough abnegation of self and disavowal of vanity which the Lord demands of all his servants, declare, not only that he gives eternal life, but also that he is prepared to protect the vast multitude upon whom he confers the gift against the power of all possible assaults and destructive agencies?

God, and God alone, can truthfully make the statement contained in the text. But this declaration is made in very truth by Jesus of Nazareth. And, his enemies being judges, we are assured that he was "holy, harmless, undefiled, separate from sinners; that he did no sin, neither was guile found in his mouth." We accept their testimony. What follows? Jesus employs the words of the text and applies them most truthfully to Himself, words which are *only true when used regarding Jehovah*; therefore, he is himself Jehovah, God over all, blessed forever. Nor let it be supposed that the words from which we thus reason are singular or anomalous upon the lips of our Saviour. On the contrary, they perfectly accord with his habitual mode of speaking of himself. There are many other explicit passages from which we might reason as we have done in this instance. Thus, Jesus says, "Before Abraham was, I am;" and, again, he speaks of glory and ineffable communion which he had with the Father before the foundation of the world. But how can he truthfully claim this priority over Abraham, and represent himself as having enjoyed such glory and fellow-

ship in the past eternity if his own existence dates back only to the time of his birth in the manger of Bethlehem?

Then, think of the obvious meaning and force of such passages as these: "I and My Father are one." "And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die." "The Son of man must be lifted up; that whosoever believeth in him should not perish, but have eternal life." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory."

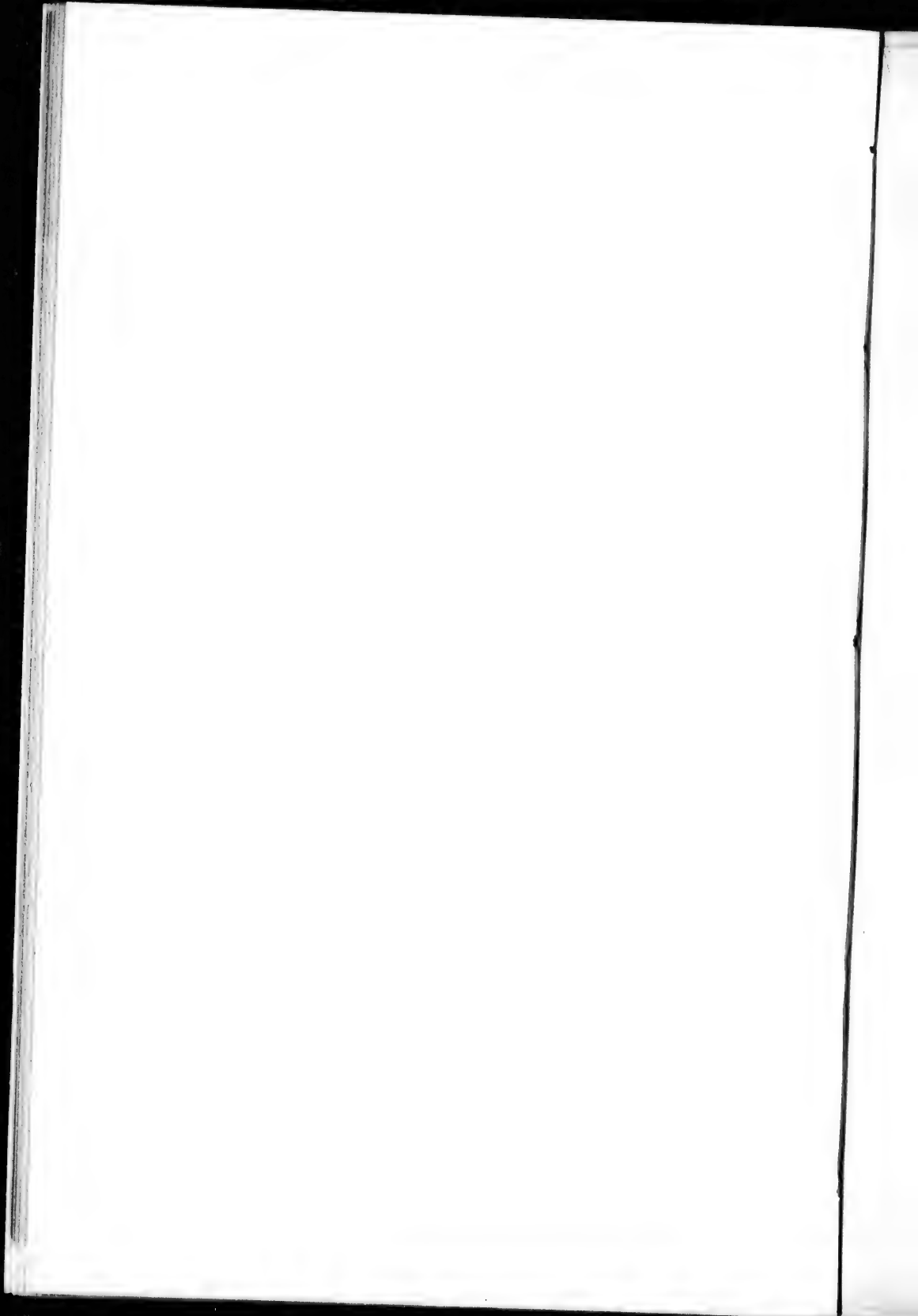
Now then, here are a few declarations from among many to the same effect made by Jesus Christ respecting himself. Either they are *false*, or they are *true*. It is only the most confirmed and abandoned infidel who can accept the former alternative. You believe the words of Jesus to be absolutely true. What view do they present of his person and character? Do they

convey the impression that he is a mere man like yourself, and nothing more? Do they not, as plainly as language can express it, declare him to be God as well as man? Surely a mere man cannot, truthfully, or without being guilty of the most extravagant boasting and folly, speak of his own death as designed to attract to him the whole world. He cannot affirm that faith in him secures eternal life, and that he possesses all power in heaven and in earth. Can any creature, without being guilty of blasphemy, associate his own name in the formula of baptism with that of Jehovah upon terms of perfect equality, and promise to manifest his presence with his disciples every where and throughout all time? Then, think of a person like one of yourselves gravely proposing to enter eternity, and to prepare its mansions for countless multitudes who, by his power, are to be drawn from the east and the west, and the north and the south, and after he has done so to return at the end of the ages to gather them all home to himself in those mansions, there to gaze with adoring wonder upon his glory! All these prerogatives and honors, we hold, belong to God and not to man; and accordingly they are claimed by the God-man, Emmanuel; and they fully harmonize with the works which He wrought while upon earth. He healed the sick, cleansed the leper, cast out devils, ruled the tempest, raised the dead; and he said to the sceptical Jews, referring to the evidence of his own Divinity thus furnished: "Though

ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in Him." Moreover, if modern critics and sceptics fancy,—and it is only a delusive and unsupported fancy,—that they can by the discoveries of science explain away not a few of those mighty works, here is one upon which they must in vain expend their skill and evil ingenuity,—“All things were made by him, and without him was there not any thing made that was made.” And as in his creating all things he manifests his eternal power and Godhead, so in his giving eternal life to as many as believe in him, he even more fully displays the divine perfections,—the divine justice, and mercy, and love,—and draws from our grateful souls the adoring sentiment of the apostle Thomas, who, upon having all his obstinate scruples removed, exclaimed, addressing the Saviour, “my Lord and my God.” So much for what Jesus Christ implies in the text concerning himself.

But, let it not be supposed that his word in this respect is unsustained by other evidence. And yet, what stronger evidence do we require? A single word from a perfectly truthful man is just as sure as the testimony of ten thousand witnesses. But if it will strengthen your faith in the great fundamental truth under discussion, let me add in a sentence, that the whole Bible teems with proofs and illustrations of the divinity of Jesus. Moses, David, Daniel, Isaiah, Malachi, and all the Prophets and Apostles,

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who spake as they were moved by the Holy Ghost, freely ascribed to him divine names, titles, attributes, works, and worship. And these ascriptions shall continue to be offered to him by the redeemed throughout eternity. When removed from the arena of doubt and controversy, and made to stand upon the golden streets of the new Jerusalem they shall forever sing : " Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen."

Let us observe :—

II. THE GIFT WHICH JESUS CHRIST BESTOWS UPON HIS PEOPLE.

The gift is eternal life. " I give unto them eternal life." This cannot mean immortality ; for man's soul is naturally and essentially immortal ; death cannot cause its destruction ; death only effects its separation from the body, and the soul then, returning to God who gave it, sets out upon a new career of existence. This gift is something, therefore, additional to the immortality which is already stamped upon our spirits, and something not merely promised, or to be realized hereafter, but actually enjoyed in the present world. And let us not fail to remember that Jesus Christ did not come into the world to make eternal life possible, or probable, to place it within the reach of men to be obtained by them as the result of their own strenuous efforts and

on the ground of their personal merit ; but he came actually to *seek* and to *save* the lost ; and he finished the work, and truly bestows upon them eternal life. But what is the nature of this gift ?

I take the expression, "eternal life," as embracing all the experimental blessedness which Christ's people enjoy in this world. Hence, to realize the extent of this gift you have to look within, to examine your own consciousness and Christian experience, as well as the written word. Taking the two records together what do they testify in this matter ? May I venture to unfold your feelings and convictions ?

As children of God you feel that you were once children of wrath even as others ; that you were without God, and without hope ; that you were dead in trespasses and sins. But Jesus, by his quickening, regenerating Spirit, breathed into your souls a new life. You were "born again of water and of the Spirit," and so "entered into the kingdom of God ;" or, in other words, you entered upon the enjoyment of eternal life ; and this new life imparted and sustained by Divine agency manifested itself in you in the form of repentance, and you turned from sin to God, and were persuaded and enabled to cling to Christ as your life. Coeval with these experiences you were delivered from a deep oppressive sense of guilt and condemnation which had reigned in your soul. It had pressed upon your spirit as a crushing burden ; but when you learned

to know that Christ hath power on earth to forgive sin, or to believe that his blood cleanseth from all sin,—when you heard his voice saying to you, “I, even I, am He that blotteth out your transgressions,” “though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;” then, you rose to the conviction that “there is therefore now no condemnation to them that are in Christ Jesus.”

Those of you who are God’s people know what it was to have been bound with fetters laid upon your souls, enslaved of lust, misled, deceived, benighted, and befooled of sin. Your souls remember the wormwood and the gall, the gloom, the misery, and the horrors of the prison house and the grave in which you lay. But, oh! the joy, the thrill of unutterable happiness which you experienced when by the Lord’s hand the fetters were shattered, and your sins and your iniquities were cast into the depths of the sea, when the cup of bitterness was dashed from your lips, when the dungeon and the grave were thrown open, and filled with the light of life,—when the Spirit of Jesus Christ entered your heart and you became consciously free; for, “where the Spirit of the Lord is, there is liberty.”

Those of you who are God’s people know what it is to be delivered from the slavish fear, and the feelings of sullen alienation with which you once regarded Jehovah. It may seem strange to you now, but yet it is a

fact, that at one time you looked upon the Almighty with dark suspicion and dread. His holiness, justice, and power inspired you with terror. But now, having risen to newness of life, you feel that "His anger is turned away," you rejoice in the light of His countenance, look up to him as your Father in heaven, being fully persuaded that "his favour is life, and that his loving kindness is better than life."

As Christians you know the blessedness of having your entire nature, soul and body, in subjection to the will of Jesus Christ. You remember the wild and stormy passions which formerly raged in your soul, dashing down all barriers of restraint and purity and virtue; and you have not forgotten how the strong man armed fought desperately to retain his sovereignty in your heart. But Jesus said to those turbulent passions, "Peace, be still," and He placed them under the control of his truth and Spirit, and the reins of government were assumed by the God of peace, the Prince of life. And now you can testify that there is a peace deeper than man can fathom, higher than man can soar, "a peace which passeth understanding," — which "keeps the heart and mind," — mayhap, ruffled, disturbed, but not destroyed by the vicissitudes of life; that there is a joy which human language is too feeble to express, which may be thought out, but not spoken out, which may be felt, but not uttered, which is "unspeakable and full of glory," — perpetually welling up from the silent depths

of this divine life in the soul even amid the deepest gloom of adversity.

You can testify that there is sweet enjoyment in the severest acts of self-denial, in bearing the cross and enduring the shame,—nay, in the heaviest services, or sacrifices which your Saviour enjoins. You know that “his yoke is easy and His burden is light.” Why so? Not because sorrow to you is not sorrow, and burdens have ceased to be burdens, on the contrary, you feel as keenly, nay more keenly, in virtue of your purified sensibilities, than the ungodly; but, because the Divine life within you bears up beneath those crushing weights, and Jesus is ever causing you to feel that his grace is sufficient for you and that his strength is made perfect in your weakness. And in virtue of this Divine presence in you, and around you, you enjoy a feeling of lofty and unfailling security. “Greater is He that is in you than He that is in the world;”—and, “when the enemy comes in like a flood the Spirit of the Lord lifts up a standard against him,” and enables you to sing, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.” But what, brethren, is all this which you now enjoy? It is the gift of Christ, eternal

life already entered upon and in some measure experienced in the soul. But only in *some measure*, for I take the expression "eternal life" to denote all the blessedness which awaits Christ's people in heaven.

And here, confessedly, we only know in part, and prophesy in part,—we see through a glass darkly. This much, however, we do know that the body, which in its present condition acts in many respects so injuriously upon our spiritual peace and activity, shall be greatly changed, and made the fit companion of the soul in that kingdom which flesh and blood cannot inherit. Accordingly Paul says, 1 Cor. xv, "It is sown in corruption,"—subject by the very law of its being to waste, and decay, and dissolution;—"it is raised in incorruption,"—imperishable, invulnerable to all the shafts of disease, and incapable of decay;—"it is sown in dishonor,"—deprived by death of its transient beauty and attractiveness;—"it is raised in glory,"—resplendent with such brightness as diffuses light and kindles admiration,—fashioned, in fact, like the glorious body of the Son of God;—"it is sown in weakness;"—how absolutely powerless a corpse; it can do, and it can resist nothing, it is lifeless, sightless, speechless, helpless; but, "it is raised in power,"—instinct with energy, strong, and mighty, fit for all the duties and enjoyments of its celestial career;—"it is sown a natural body,"—(σῶμα ψυχικόν) a body of which the animal life (ψυχή) is the animating principle,—a body adapted to

the conditions of an earthly existence,—susceptible of pain and decay, requiring air, and food, and rest ;—“ it is raised a spiritual body,”—(σῶμα πνευματικόν) a body, in all respects adapted to the exercises of the spirit (πνεῦμα), in no way hindering, but ever aiding the full exercise of those higher attributes which are the distinguishing crown and glory of our nature.

And as with the body so with the soul. It shall be freed from all moral and spiritual imperfection, and be no longer blinded by ignorance, warped by prejudices, or defiled by sin. And shall there be a progress in knowledge, and an enjoyment springing from fresh attainments surpassing all our experiences in this life ? The ways, the character, and the word of God seen in a clearer light,—the mysteries of Providence and redemption, the strange conflict of opinion and of practice in this world, the perplexing inequalities in the lot and experiences of persons apparently of equal merit—all these made increasingly clear and satisfactory to the soul. Shall there be a perfect assimilation in heart, in will, in character, and even in glory, on our part, to our adorable Redeemer ? Shall we “ see him as he is ”—not as he was, a man of sorrow and acquainted with grief, but “ as he is,” bearing, indeed, the marks of shame and agony and death endured for us, the scar of the thorns and the print of the nails on his blessed brow and hands and feet, and, yet withal, crowned with unapproachable glory ? Shall we see him without the aid of ordinances, sacra-

mental symbols, and even without faith itself, "see him, face to face," and behold his glory?

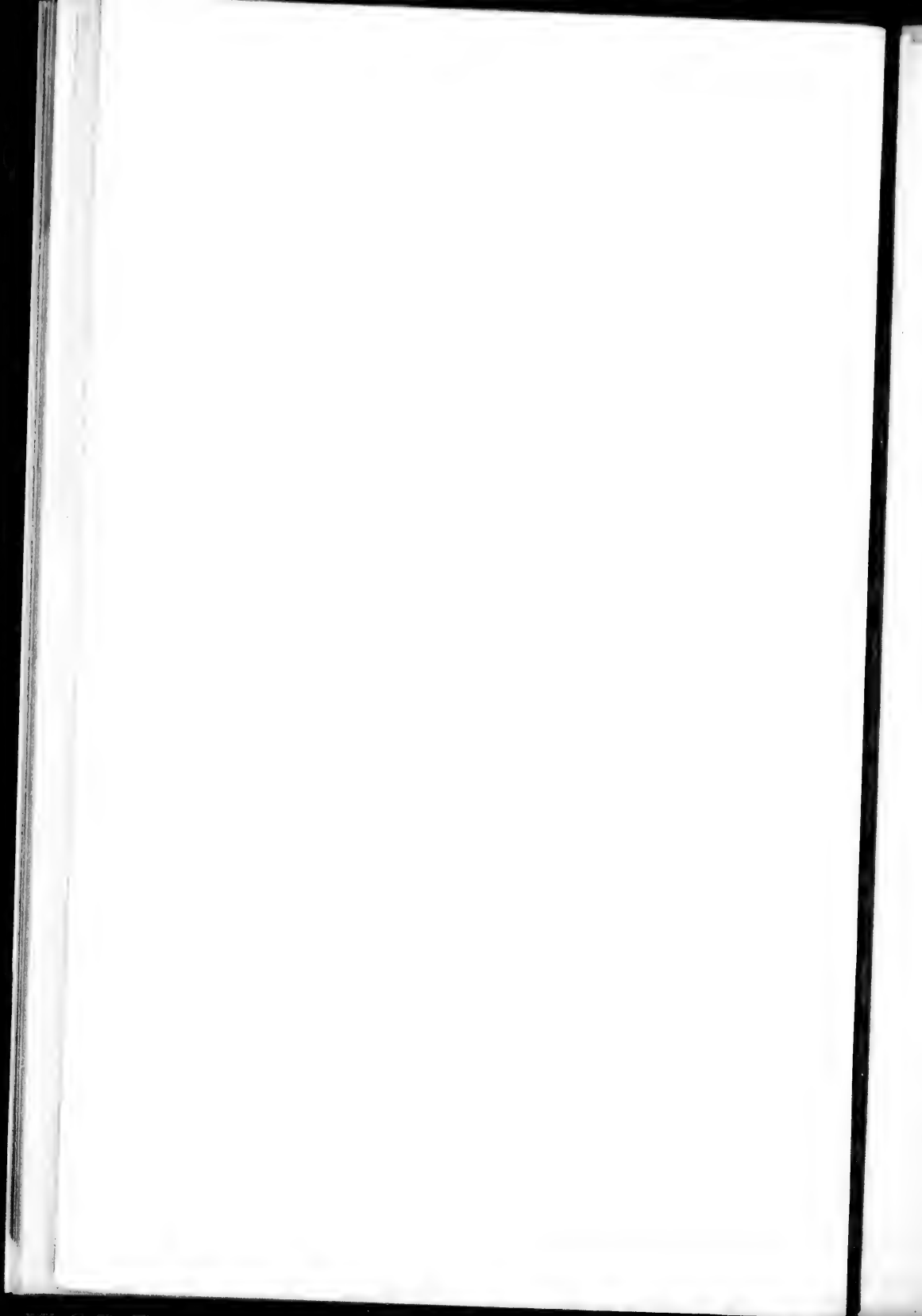
Shall there be in heaven a vast multitude which no man can number, from every kindred and tribe and kingdom on earth, resting from their labors, sitting down amid royal splendors and repose, and ever enhancing each others beatitude? And shall their songs and services be infinitely more joyous, and thrilling, and glorious than we can now realize? Is there, indeed, a Paradise of God with silvery streams, and lovely bowers, and quiet retreats, and verdant hills, and golden lights, and fruitful trees—the Tree of Life itself "amid the streets of it, and on either side of the river," bearing twelve manner of fruits, and yielding its fruit every month, and the very leaves of the tree being for the healing of the nations?

Is there a Father's house with many mansions, perfectly realizing our highest ideal of the dwelling place of "the whole family in heaven and earth," presided over by our Elder Brother? Is there a kingdom which cannot be moved, which far out-shines all the kingdoms of this world in wealth, and power, and purity, and glory? And an eternal weight of glory which far out-weighs all the crushing ills and woes of our earthly pilgrimage? In one word, sum up all the blessedness which you have experienced, or can experience, in this life,—add to this all that we have now hinted, or that you can conceive as possible hereafter; and crown the aggre-

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gate with this thought,—“eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” What is all this? This is still “ETERNAL LIFE,” the gift of Jesus Christ our Lord to all His people.

Let me now, for a few moments, engage your attention :

III. WITH THE CERTAINTY THAT CHRIST'S PEOPLE SHALL FOREVER ENJOY THIS GIFT.

We believe that this shall be the case because of the Saviour's direct statements to this effect. He does not say that they shall probably, or possibly, be saved, but that they “shall never perish, neither shall any pluck them out of his hand.” Then, again; “Because I live, ye shall live also,” i. e. your life, your eternal life, is just as secure as mine. Hence Paul says, “your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.” Nor is this security based upon human strength or stability, but upon divine power and faithfulness; for, “we are kept by the power of God, through faith unto salvation,” and hence it is that we cannot perish.

We are led to cherish the same conviction from the contemplation of God's electing love. God says, “I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.” (Jer. 31, 3.) And the Apostle Paul says, “Whom He did foreknow,

he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified." All the links in this chain of redeeming love are equally strong.—The glorification of saints is just as sure as God's foreknowledge of them; and therefore the Apostle triumphantly exclaims: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The firm and triumphant persuasion here expressed is based upon the federal, or covenant, union of Christ with His people. He hath taken our law-place. He hath fulfilled in our behalf every jot and tittle of the covenant of works. He hath magnified the law and made it honorable. Life necessarily ensues upon such obedience and satisfaction. Hence the doctrine of our text is supported by a proper view of the nature of our justification before God. We are in justification fully and forever acquitted from guilt, and thoroughly restor-

ed into the Divine favor and protection. Our sins are blotted out, our debt is paid, and, "there is therefore now no condemnation."

Nor can the remaining corruption of our natures endanger our final salvation, for we are the temples of the Holy Ghost, and He shall not fail to accomplish in us all the good pleasure of the Divine will and the work of faith with power. He shall remove every blot and stain of sin from the soul and perfect our meetness for the inheritance of the Saints in light. And finally we cherish this assurance of eternal life because of the advocacy of our Saviour for His people in heaven. True it is that we are feeble and sinful, that we are beset with temptations and foes, that our adversary, the devil, as a roaring lion walketh about continually seeking whom he may devour; but over against these dangers we place this everlasting consolation, that, "if any man sin we have an Advocate with the Father, Jesus Christ the Righteous; and He is able to save to the uttermost, because He ever liveth to make intercession for us." Failure with us is very possible, but failure with Him is absolutely impossible; and hence this encouraging, most cheering declaration respecting His people, "they shall never perish." Nor let it be said that such a doctrine chills, discourages, or paralyzes human effort;—the very opposite is the truth. Tell me not that you love uncertainty in any connection. You dislike, you

abhor, uncertainty in every connection. In business, in friendship, in science, in religion. Tell me not that uncertainty inspires your soul with courage, with boldness, with activity, with power. Nay, this is what paralyzes. While the certainty that we shall be "more than conquerors through Him that loved us," nerves, and moves us to run with patience the race set before us, looking unto Jesus, and to fight the good fight of faith and lay hold upon eternal life. And surely this doctrine offers no discouragement to the ungodly in seeking salvation. You are not here asked to grasp at a fleeting shadow, to rest your souls upon a peradventure; you are urged to call upon the Lord that He may by His Spirit enable you to accept the gift of God which is eternal life through His Son, that you may enter upon the enjoyment of a salvation which is in all things well ordered and sure; and there is nothing to repel but every thing to attract and fascinate your soul in this assurance: "they shall never perish, neither shall any pluck them out of My hand."

OBITUARY PART.

Brethren, I have preached from this text to-night because it expresses the hope in which the late lamented Mr. John Redpath lived and died. It pleased the Lord in the last hours of his life to deprive him of the ability of expressing in words to mourning friends his thoughts and feelings; yet, I am persuaded that in his dying mo-

ments he felt the force and preciousness of the Saviour's words. As I stood by his bedside and spoke to him of God's love, of the blood of Jesus, of the great salvation, of the Father's house, of the kingdom which cannot be moved,—as I quoted many of the exceeding great and precious promises, I recited this one; “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand,” and he pressed my hand with an earnest grasp signifying his assent,—as if to say: “It is true, I know it, I feel it now.” “He is all my salvation and all my desire.”

It is now about fifty-three years since Mr. Redpath arrived in Canada, being then in his twentieth year. Like the majority of those who come to our shores from the fatherland, he brought with him no fortune,—only a sound constitution, an unblemished character, and a mind endowed with more than ordinary capacity and vigor. Had his attention in childhood and youth been turned in the direction of literary pursuits instead of becoming engrossed with business, he could, doubtless, have excelled in several departments. He was remarkable for the clearness and readiness with which he gave expression to his thoughts in writing; and his love of history and poetry was unabated to the last. He read with pleasure and enthusiasm the poetic works of such authors as Blair, Scott, Montgomery, Cowper, Milton, and others; and, when enjoying in his own hospitable home the society of friends he loved, he was

wont with much facility and delight to recite beautiful passages from his favorite authors. Even during his last illness this happy feeling frequently manifested itself. On one occasion, his feeble state of health no doubt giving color and direction to his thoughts, he recited to me many sad and solemn passages from Blair's poem on the Grave ; on another occasion, referring to the beauties of God's works, the transitory nature of our abode here, and the enduring and glorious character of our home in heaven, he reminded me of Bishop Heber's Hymn of Hope ; and, as I repeated it, his soul seemed to delight in the last lines :—

" O God ! O Good beyond compare !
If thus Thy meaner works are fair,
If thus Thy bounties gild the span
Of ruined earth and sinful man,
How glorious must the mansion be,
Where Thy redeemed shall dwell with Thee."

I should characterize the deceased as a man of strong native common sense, clear judgment, determined will, much moral courage, and great energy. Those qualities manifested themselves conspicuously in the many secular and sacred enterprises in which he took a prominent part. The secret of his success in business, is not to be sought in circumstances more favorable than those under which others set out with him in life, but rather, under God's blessing, in his high aim, firm will, dauntless courage and indomitable perseverance. For many years he allowed himself no day of rest, except the Sabbath, and

he often worked three and four hours per day more than his associates in toil. True it is that the hand of the diligent maketh rich. And, it is pleasing to think, that the large wealth which Mr. Redpath accumulated, was kept under proper religious supervision and control; for, there are few things, brethren, more sad and pitiable than to see a man possessed of great abundance become vain, proud, and heartless. It was far otherwise with the deceased. He always continued to manifest the grace of humility, and that generosity, and native kindliness of heart which so truly become the disciples of Jesus.

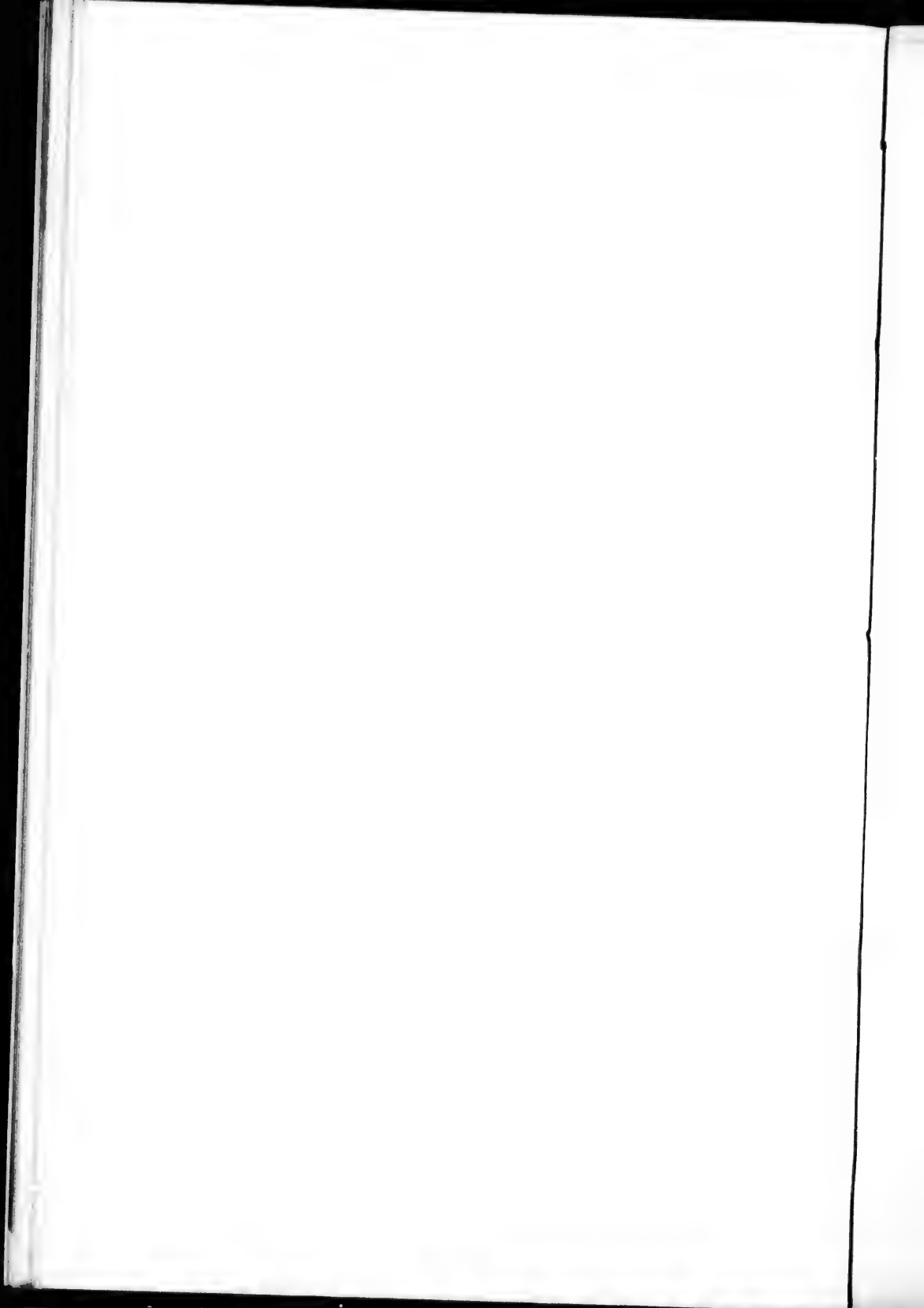
In business, he was accurate, prompt, and upright,—qualities most important to the commercial morality and prosperity of our country,—and in his connection with more than one of the great financial institutions of the land he advocated sound principles and discouraged those which were doubtful, and unsafe; and several instances might be mentioned, were this the time and place to do so, in which he displayed great moral courage and Christian decision in maintaining and defending the pecuniary interests of the poor. Nor should we, in forming an estimate of his character and career, forget his truly patriotic spirit and the many public services which he rendered to the city. To him the Protestants of Montreal are indebted for proposing, and in fact, originating that noble institution which has already alleviated so much distress and

accomplished so much good, the House of Refuge and Industry. He contributed liberally to its funds, and was its President till his death.

In 1831 he became one of the governors of the Montreal General Hospital; and in 1832 he was placed on the Committee of Management of which he was for many years an active member, and the chairman, until in 1859 he was elected President of the Board of Governors. In that institution, so fraught with comfort to the afflicted, he took a deep interest, and to my own knowledge, he spent many hours in offering the consolations of the everlasting gospel to the sick and the dying in its wards. The poor and the afflicted bless his memory. At the first public meeting here in behalf of Foreign Missions, which was held on the occasion of the visit of Dr. Duff, in 1854, Mr. Redpath presided. A foreign mission was organized, of which he continued to be President for ten years; and afterwards he became President of the Labrador Mission, which has done such excellent service among the long neglected people of that region. Some twenty years ago he took an active part in the formation of the Montreal Sabbath Observance Society, and became its first Vice-President and soon after its President. For more than thirty years he labored earnestly in connection with the French Canadian Missionary Society, seeking prayerfully the enlightenment and conversion of the French speaking Roman Catholics of this province.

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How much good he accomplished in this noble christian work by his wise counsels, his zeal, and liberality, it is impossible to estimate. At the time of his death he was President of this society.

He was thus chosen, by his fellow-citizens and co-laborers in christian work, to preside over six most important religious and benevolent institutions, viz: the General Hospital, the Foreign Missionary Society, the Labrador Mission, the Sabbath Observance Society, the French Canadian Missionary Society, and the Protestant House of Industry and Refuge. And in estimating the extent and the value of his public services it should not be forgotten that he was for eight years an Alderman of the city, having been first appointed by the Governor of the Province, and afterwards chosen by the citizens; that in 1840 he exerted himself with great fidelity in England in defence of certain Protestant rights which his fellow-citizens appointed him to represent before committees of both Houses of the Imperial Parliament; that during twenty years of retirement from business he was incessantly active in various modes promoting the public weal; and that very recently he took a decided part in the movement which resulted in securing, as we believe, to the Protestant inhabitants of this province, their public educational rights.

It was in the Church of God, however, and in the private walks of piety that Mr. Redpath accom-

plished the good which we now most appropriately recall.

He was educated from childhood a Presbyterian, and continued his attachment to our scriptural doctrine and discipline to the last. For several years he was an Elder, and the Superintendent of the Sabbath school of St. Paul's Church in this city. In July, 1844, he resigned his position in that school, and in parting from the teachers he sent them an address which I have read with delight and which shows how deeply he was interested in his work, and how much he sympathised with the great spiritual awakening which had then spread from the fatherland and began to influence pious people in this city. In that address he fervently exhorts the teachers to prayer, to diligence, and devotion in the study of God's word, and to the cultivation of a loving and social Christian spirit in the prosecution of their work.

He entered with earnestness and zeal into the work of disseminating the views and principles of the Free Church of Scotland in this land, and took a most conspicuous part in the formation of this Congregation. He was specially instrumental in securing the valuable services of the late Dr. John Bonar, the late Rev. W. C. Burns, of China, Mr. Arnot, of Edinburgh, Dr. McGilvray, of Aberdeen, Rev. James Lewis, now of Rome, Rev. James Burns, of Kirklistown, and many others, forming a long succession of godly

and able men from Scotland, who officiated in this pulpit; and nearly all of whom enjoyed the generous hospitality of his home. The expenditure of time, of effort, of anxiety, and of means which he made in the erection of this church, and the spiritual up-building of the congregation, will always make his memory fragrant among us. Let us properly value and cherish the rich heritage he has left us.

In church courts his opinion was always regarded with the utmost respect, and he was found uniformly promoting evangelical views and strict scriptural discipline; and, specially upon one occasion, in 1847, he made a resolute stand, and spoke ably in our Synod, in favor of pure discipline and in opposition to the drinking habits of society.

In the kirk-session his brethren looked up to him with the greatest deference; and even in years of failing health he sought to visit the sick and the afflicted in the district committed to his care, and did so with his characteristic kindness and tenderness of heart. He was always ready to enter upon any progressive movement, and accordingly suggested, and materially aided the establishment of the St. Joseph street church and school; and the first meeting for the establishment of the Presbyterian College, Montreal, was held in his house, and the last business transaction to which he attended was the giving of a donation to its Bursary Fund.

I could say much more, but I must forbear. I could speak of his lovely private life—how he walked with God in his house.

Death was not to him or to his friends unexpected. He knew his end was approaching, and at the appointed hour, he fell asleep in Jesus. He hath gone from us—ours is the loss, the irreparable loss, his the eternal gain. Let us cherish his memory as that of the chief benefactor of this congregation; and ever let him be “named softly as the household name of one whom God hath taken.”

The lessons of his life and death are both obvious and solemn. His active, energetic life, and its results both in a secular and religious sphere, show how much, by the grace of God, one earnest man may accomplish. Go, and do thou likewise. His humble unassuming deportment amid the enjoyment of much affluence shows those to whom much is given how they should conduct themselves before God and among their fellow creatures. His removal, and the removal of God's people in every instance, throws us back upon the Lord as our rock. Men die, but the Lord liveth. Men die, but principles are immortal. All the work which he wrought in the Lord remains. In this sense, “he being dead yet speaketh.” His peaceful christian end reassures our hearts as to the efficacy of Divine grace. He believed it, and so may we, that Christ's people shall never perish, neither shall any man pluck them out of His hand. May we who were

associated with him in the Lord's service, and some of us for many years, prove faithful unto death; and, when our work is done, may we receive the approval of our Divine Master: "Well done, good and faithful servants; enter ye into the joy of your Lord."